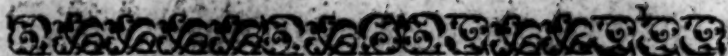
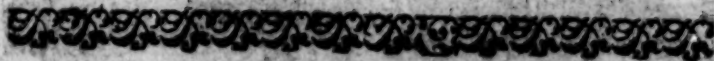


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THE
REBEL Convinc'd,
AND
LIBERTY Maintain'd.



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THE
REBEL
CONVINCD,
AND
LIBERTY
MAINTAIN'D.

CONTAINING

A Full and Just ACCOUNT of the
MOTIVES that Prevail'd, and the ARGU-
MENTS that Convinc'd the AUTHOR to
Desert the *Tory* and *Jacobite* Principles, and
become a Dutiful Subject to His MAJESTY
King GEORGE.

By Robert Patten, *One of the Chaplains
concern'd in the late Rebellion.*



L O N D O N:

Printed for T. WARNER, at the *Black Boy* in *Pater-
noster-Row.* 1718. (Price Six-pence.)

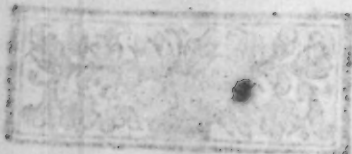
THE REBEL CONVINCED AND LIBERTY MAINTAINED.

CONTAINING

A Full and Just ACCOUNT of the
MOTIVES and the ARGU-
MENTS of the AUTHOR to
Dissuade the People from the Principles, and
become a faithful subject to His Majesty
KING GEORGE.



By Robert Paine, One of the Chaplains
concerned in the late Rebellion.



LONDON:
Printed by T. WARRER, at the Black Boy in Pall-
mall. 1718. (White-Square)

T O

Sir *WILLIAM BLACKETT*,
Member of Parliament for the Town
of *Newcastle upon Tyne*.

My Worthy Good PATRON,

IT may seem strange to You, that I prefix Your Name to so small a Book as this Pamphlet; I can excuse my Self no otherwise than Menander did, who was desired to set forth a Book that he had promised: It is already, said he, there wants only Words. The Case is so with me, my Subject is full of Matter, but I am barren in Expression: Besides, the Matter I handle requires the choicest Words, placed with the greatest Evenness, uncommon in bare Narrations. Those that desire to succeed effectually herein, force themselves to put in Use, and reduce into Action the most subtle Ideas of Rhetorick, to raise their Reason to the highest Print of Things, to seek out in every Matter, things least Expos'd to the common View, and to render them so Familiar, that those that cannot perceive them, may yet touch them: Their Design is to joyn Pleasure with Profit, to mingle Delight with Plenty; and to fight not only with good and strong Arms, but also with fair and glittering Ones. I have Ambition enough to ape those that are Masters of this Art. but I must confess my Self a Pedant, that spoils and defiles in handling Things that are fair and excellent: But since I have begun, I will go forward; for I have a great deal of spare Time, which must be employ'd some way.

(2)

Seeing

DEDICATION.

Seeing my Design is to shew, that in Britain all Things are changed into the better since the Rebellion is crush'd, to which you very much Contributed by hiding Yourself from the Rebels; for had You join'd them with your Interest, You would have encreas'd their Number very much: It is a saying in the North, That Burnt Children dread the Fire; so You had a Precedent of the Danger there is in Rebellion: For the unfortunate Sir John Fenwick, whose Estate You enjoy, had his Head taken from his Shoulders for being concern'd in a Design against the Peace of his Country, I wish he had been the last Example of that Nature: But such is the Humours of the English, that they are never all at once pleased, and will be forwarding their own Destruction meerly by Choice; which persuades me, that if all of us concern'd in the Rebellion had taken Physick before we took Arms, we had not stood in need of the Laws being put in Execution against us: Yet such is the Clemency of the Sovereign in Power, that if every one had their Merit for being concern'd in that Guilt, directly or indirectly, some had been shorter by the Head, I mean my self. Yet such is my Gratitude, that I shall ever be thankful, and shall still go in a Channel of Loyalty, which I sincerely wish that every One that enjoys his Life and Fortune by the Clemency of his Prince, may from the Bottom of his Heart profess and practice: Which is the hearty Desire of, Sir,

Yours, &c.

ROBERT PATTEN.



TO THE
READER.



I may seem strange to you, that I should take this Method to Inform the World with my Conversion, seeing no People are more Exposed (in this Age) to Contempt and Reticule than those that are called

Turn-coats: I am sufficiently satisfied with the Truth of the Calumny, and I wish, among that Number that Calumniate, there were none of those whose Business it is to Preach Repentance, and to Embrace Converts: Yet I have overcome all these Difficulties and have Learned to Despise the Affronts, and to Comfort my Self, that I have turned to the better, I have Peace, when they have Confusion: I freely own my Guilt, and have met with a generous Pardon; and I wish I could sufficiently make it appear, that I am not in the least touch'd with the smallest Sense of Remorse, for any single Act, or any Step I have made to Establish my Sincerity with all honest Men; and I must be allow'd to treat those Gentlemen with Freedom, that have been seen to Insult my Person, Name and Reputation, with Contempt for becoming what I really am, *viz.* from a bare-faced Rebel, an Enemy to the best of Kings, and mildest Governments, to become one that dares avow his Conviction to be real, whereas, they continue their Hypocrisy, and underhand Hints, to speak Evil of those Dignities they must Publickly Own and Profess. I wish these Men had all of

them been Masters of so much Courage, as to have ventured themselves in the Rebellion, that by this, they might have been distinguished and known, and have had the same Opportunities to reflect upon the Validity of a Jacobite Tory Cause that I have Tasted. I am apt to believe *Newgate*, and the Prospect of Dying a shameful Death, would bring them to mature Deliberation, and a sorrowful Reflection, with this Result, of becoming truly Penitent. Since they have not as yet paid so dear for their Error and Hypocrisy. I wish I could prevail with them, to make an Impartial Remark upon this, *that since his Majesty's Behaviour, does no ways answer the Character given of him, by them, particularly in this Point, viz.* That the Church was in Danger, under his Administration; a Doctrine very Industriously Preached to Spirit the People to an Aversion to his Sacred Person, how Successful they have proved herein is too plain, but the Falshood of the Doctrine is no less visible; for I dare venture to say, if ever the Church of *England* suffer by Contempt, (which God prevent) it will be more owing to her Priests, and their Discontents, than any other Cause: To obviate any such Calamity, let every one mind his immediate Duty, and ~~talk~~ less of the Church's Danger, and teach more of the Church's Doctrine; this would undoubtedly turn every thing into it's right Channel, and change Faction into Loyalty, and Rebellion into Peace; these are the Results of a well Taught Populace, and every one would Taste with Pleasure the Comforts of Concord, the Possession thereof, should inspire every Rational Being, with a desire to Contribute thereunto, than, which nothing can be of greater Service than a true Judgment of the Comforts, that attend a Government Established upon such Security

ry, as preserves the Dignity of the Prince, and secures the Liberty of the Subject. I being once possessed of this Thought, I began in my Solitary Hours, to consider if such a Government could be had under a *Popish* Prince, or enjoy'd under a *Protestant*; various were my Conjectures, and many were the Obstacles that hindered me from assenting to either, because I had not removed the Arguments which I had put up for Hereditary Right, and against the Lawfulness of the late Revolution; but no sooner had I weigh'd the unreasonableness of these Suppositions, having neither Precedent nor Law to vouch for them, but I began to think it my Duty rather to confess my past Error, than to persevere; and now at the request of my Friends, I have made those Arguments Publick that both Convicted me, and Converted me: But besides these, a Paper fell into my Hands, which contained his Majesty's Character, which at first, I little Esteemed, or regarded, no more than the usual Complements given to Princes in Power; yet since I have often consider'd, that there is no Fault to be found with the Author thereof, but that Modesty has oblig'd him, rather to keep within the common Bounds of just Praise, than those of sordid Flattery. I really have found every Epithet therein given to his Majesty, very Just and truly his: So that no Man Living that will speak the Truth, but he will Esteem them a happy People, that have such a Prince; and since I have said so much of this Character, I shall Transcribe it from the Original Paper, called the Free-holder.

NON de Domino sed de Parente laquimur Intelligamus ergo bona nostra, dignosq; nos illius usu probemus; atq; identidem cogitemus, si magus principibus præstemus obsequium, qui Servitute Civium quam qui libertate lætantur. *Plin.*

Having

Having in my first Paper set forth the Happiness of my Station, as a Freeholder of Great Britain, and the Nature of that Property which is secur'd to me by the Laws of my Country; I cannot forbear Considering in the next Place, that Person who is intrusted with the Guardianship and Execution of those Laws. I have lived in one Reign, when the Prince, instead of Invigorating the Laws of our Country, or giving them their proper Course, assuming a Power of Dispensing with them; and in another, when the Sovereign was flatter'd by a Set of Men, into a Persuasion, that the Royal Authority, was Unlimited and Uncircumscribed; in either of these Cases, good Laws are at best but a dead Letter, and by shewing the People, how happy they ought to be, only serve to aggravate the Sense of their Oppressions.

We have the Pleasure at this time to see a King upon the Throne, who hath too much Goodness to wish for any Power, that does not enable him to promote the Welfare of his Subjects; and too much Wisdom to look upon these as his Friends who would make their Court to him, by the profession of an Obedience, which they never Practis'd, and which has always prov'd Fatal to those Princes, who have put it to the Tryal, his Majesty gave Proof of his Sovereign Virtues, before he came to the Exercise of them, in this Nation; his Natural Inclination to Justice, led him to rule his German Subjects, in the same manner that our Constitution directs him to Govern the English; he regarded those that are our civil Liberties, as the Natural Rights of Mankind, and therefore indulg'd them to a People, who pleaded no other Claim to them, than from his known Goodness and Humanity; this Experience of a good Prince, before we had the Happiness to Enjoy them, must give great Satisfaction to every thinking Man, who considers how apt Sovereignty is to deprave Human Nature, and how many of our own Princes, made very ill Figures upon the Throne, who before they Ascended it, were the Favourites of the People.

What gives us the greatest Security, in the conduct of so excellent a Prince is, that Consistency of Behaviour, whereby he inflexibly Pursues those Measures, which appear the most Just and Equitable; as he hath the Character of being the most Prudent in laying proper Schemes, he is no less remarkable, for being Steady in Accomplishing what he has once Concerted. If we look into the History of his Present Majesty, and reflect upon that wonderful Series of Successes which have attended him, I think they cannot be ascribed to any so much

as to his Uniformity and Firmness of Mind, which has always discovered it self, in his Proceedings; it was by this that he Surmounted those many Difficulties, which lay in the way to his Succession, and by which we have Reason to hope, he will daily make all Opposition Fall before him. The Fickle and Unsteady Politicks of our late British Monarchs, have been the Perpetual Source of those Dissentions and Animosities, which have made the Nation unhappy, whereas the Constant and Unshaken Temper of his present Majesty, must have a Natural Tendency to the Peace of his Government, and the Unanimity of his People.

Whilst I am enumerating the Publick Virtues of our Sovereign, which are so Conducive to the Advantage of those who are to Obey him; I cannot but take Notice, that his Majesty was brought up from his Infancy, with a Love to this our Nation, under a Princess, who was the most Accomplish'd Woman of her Age, and particularly famous for her Affection to the English: Our Country-men were dear to him, before there was any Prospect of their being his Subjects, and every one knows, that nothing Recommended a Man so much to the distinguishing Civilities of his Court, as the being Born in Great Britain.

To the Fame of his Majesty's Civil Vertues, we may add the Reputation he has got by his Martial Atchievements; 'tis observed by Sr. William Temple, that the English are Fond of a King who is Valiant; upon which Account his Majesty has a Title to all the Esteem that can be Paid to the most Warlike Prince; tho' at the same time, he Declines all Occasions of Military Glory, for the good of his Subjects, and chuses rather to be Distinguished as the Father, than as the Captain of his People. I am glad, his Rebellious Subjects are too Inconsiderable, to put him upon Exerting that Courage and Conduct, which raised him so great a Reputation in Hungary and all the Morea, when he Fought against the Enemies of Christianity; and in Germany and Flanders, where he Commanded against the great Disturber of Europe; one wou'd think there was Reason for the Opinion of those, who make Personal Courage, to be an Hereditary Virtue, when we see so many Instances of it, in the Line of Brunswick; to go no farther back, than the time of our present King; where can we find among the Sovereign Houses of Europe, any other Family, that has Furnish'd so many Persons of Distinguished Fortitude, three of his Majesty's Brothers have fallen Gloriously in the Field, Fighting against the Enemies of their Native Country, and the Bravery of his Royal Highness the Prince

of

of Wales, is still fresh in our Memory, who Fought with the Spirit of his Father, at the Battle of Audinard, when the Children of France fled before him.

I might here take Notice of his Majesty's more Private Virtues, but have rather chosen to remind my Country men of the publick Parts of his Character, which are supported by such uncontestable Facts, as are universally known and acknowledged.

Having thus far considered our Happiness in his Majesty's Civil and Military Character, I cannot forbear Pleasing my Self, with regarding him in the View of one, who has been always Fortunate. Cicero recommends Pompey under this particular Head to the Romans, with whom the Character of being Fortunate, was so Popular, that several of their Emperors gave it a Place among their Titles: Good Fortune is often the Reward of Virtue, and as often the Effect of Prudence; and whether it proceeds from either of these, or from both together, or whatever may be the Cause of it, everyone is Naturally Pleas'd to see his Interests conducted by a Person who is us'd to good Success. The Establishment of the Electoral Dignity in his Majesty's Family, was a work reserved him finally to Accomplish: A large Accession of Dominion fell to him, by his Succeeding to the Dukedom of Zell, whereby he became one of the greatest Princes of Germany. the Dutchy of Bremen, and the Bishoprick of Osnaburg have considerably Strengthened his Interests in the Empire, and given a great Additional Weight to the Protestant Cause. But the most Remarkable interposition of Providence, in favour of him, have appear'd, in removing those seemingly Invincible Obstacles to his Succession, in taking away, at so Critical a Juncture, the Person who might have proved a dangerous Enemy; in confounding the Secret and Open Attempts of his Traiterous Subjects, and in giving him the delightful Prospect of transmitting his Power, through a Numerous, and still Encreasing Progeny.

Upon the whole, it is not to be doubted, but every Wise and Honest Subject, will concur with Providence, in Promoting the Glory and Happiness of his present Majesty, who is endued with all those Royal Virtues, that will intirely Secure to us, the National Blessings, which ought to be Dear and Valuable to a Free People.

This is the Character given of our only Lawful Sovereign, by an Impartial Hand, which no Man of Sense or Reason, can deny his Majesty, seeing he Answers every Title thereof.

THE



T H E

Rebel Convinc'd, &c.



THINK my self happy, that I have an Opportunity to declare, that all things are changed for the Better in this Island, under the influence of a Prince that augments our Peace, and encreases our Hopes: Yet still there remains a few that are dissatisfy'd; and cannot give a Reason why; unless it be that Heaven cannot make those People a Superior to please them: for he that was after God's own Heart, would not be after theirs, they would not find *Solomon* rich enough, nor *Alexander* strong enough; nor *Craſus* rich enough; some are Enemies to all Masters, and the Accusers of all Publick Administration: But if the late Rebellion had succeeded, I believe the P---r, the Darling of the Party would not have enjoy'd these Kingdoms so long as his suppos'd Father, without Abdicating; and having Accusations laid to his Charge by a British Parliament, justly inspired with Zeal to resent their Country's Wrong, and assert their native Right of Liberty. These following Articles were given as Reasons by our Representatives; why the late unfortunate King *James*, by his Male-Administration, Encroachments upon the People's Property, and Abdicating the Crown, was declar'd Void and Vacant.

These are the ARTICLES which the *British* Subjects drew up against the late King *James*.

WHEREAS the Lords Spiritual and Temporal, and Commons assembled at Westminster, lawfully, fully, and freely representing all the Estates of the People of this Realm, did, upon the 13th Day of February, in the Year of our Lord 1688, present unto their Majesties, then called and known by the Names and Stile of William and Mary, Prince and Princess of Orange, being present in their proper Persons, a certain Declaration in Writing, made by the said Lords and Commons in the Words following.

WHEREAS the late King James the Second, by the Assistance of divers Evil Counsellors, Judges and Ministers employed by him, did endeavour to subvert and extirpate the Protestant Religion, and the Laws and Liberties of this Kingdom.

BY Assuming and Exercising a Power of Dispensing with, and Suspending of Laws, and the Execution of Laws without the Consent of Parliament.

BY Committing and Prosecuting divers Worthy Prelates, for humbly Petitioning to be excused from concurring to the said assumed Power.

BY Issuing and Causing to be executed, a Commission under the Great Seal for Erecting a Court called the Court of Commissions for Ecclesiastical Causes.

BY Levying Money for, and to the Use of the Crown, by pretence of Prerogative, for other Time, and in other Manner, than the same was granted by Parliament.

BY Raising and Keeping a Standing-Army within this Kingdom in Time of Peace, without Consent of Parliament, and Quartering Soldiers contrary to Law.

BY

BY Causing several good Subjects, being Protestants, to be disarmed, at the same time when Papists were both arm'd and employ'd, contrary to Law.

BY Violating the Freedom of Election of Members to serve in Parliament.

BY Prosecutions in the Court of King's-Bench for Matters and Causes cognizable only in Parliament, and by divers other arbitrary and illegal Courses.

AND whereas of late Years, partial corrupt, and unqualified Persons have been returned, and served on Juries in Tryals, and particularly divers Jurors in Tryals for High-Treason, which were not Freeholders.

AND Excessive Bail hath been required of Persons committed in Criminal Cases, to elude the Benefit of the Laws made for the Liberty of the Subjects;

AND Excessive Fines have been imposed.

AND Illegal and Cruel Punishments inflicted.

AND several Grants and Promises made of Fines and Forfeitures, before any Conviction or Judgment against the Persons upon whom the same were levied.

ALL which are utterly and directly contrary to the known Laws, and Statutes, and Freedom of this Realm.

BESIDES these laid to the Charge of King James, I am apt to believe, there would have been more that would have been found Reasons of just Resentment against the young *Chevalier*: It would have been not an easy matter to compound his Debts and Bill of Charges, that a Foreign Prince would have drawn upon him, for keeping him and his supposed Mother in such splendid Equipage, as he has done ever since they went from *Britain*; and he would not have been

able to gratify the Avarice of the Priests, that would lay not only bare Pretensions to reward, but even upon the Score of Salvation, Claim their Antient Colleges, Fryaries, Abbeyes, Tithes and Fratries, (notwithstanding his Holiness's Bull and Dispensation) and he, no doubt, as the Son of a Martyr and Confessor ; but likewise himself a Zealous Professor, rather than incur their Displeasure, the Churches fulminating Censure, would have comply'd with their Demands, rather than be Damn'd. Besides these, there are others to be Rewarded, and that Plentifully, both with Honours and Estates, to support the already conferr'd Titles ; these are not a few, besides these that followed King *James*, but likewise these that would stile themselves the Instruments of his Restoration ; Men for the most part of desperate Fortunes, who if not handsomely Rewarded and Preferr'd, would no doubt then use the same Endeavours to Dethrone him, which they used to Establish him : But there is little Room for this Suggestion, since all the King's Friends that are of the Church of *England*, but likewise the whole Number of Dissenters that have been faithful and sincerely Loyal, must have been turn'd out of their Estates, Lives and Liberties, which may justly be computed three Parts of the Nation. Their Fortunes would have been sufficient for to gratifie every one, if they had not fallen out about their Choise and the Dividends. The Calamaties of a miserable Nation would not have ended here, Dishonourable and Disadvantageous Terms of Security and Gratitude, must have been Stipulated and Confirmed to *France*, great Numbers of Foreigners, without daring to limit the Number, must be encouraged and brought over. Among these, how would my Brethren of the Church of *England*, that have given shrewd Signals of their good Inclinations to Hereditary Right in a Popish Line, looked and stared at endless Shoals of *Jesuits*, *Priests*, *Fryers*, *Monks*, *Capuchins*, *Cordeliers*, *Mendicants* of all sorts, Landing in all the Ports of the Isle, from all their Nurseries Abroad ; laying Claim to Churches, erecting Images, Altars selling, *agnus Dei's*, and other Holy Lumber at all Rates, rather than want Sale : This, no doubt, would have been our State ; so it ought to be allowed no small share

have or thought to deliberate on. For the Precedent was fairly shewn in the latter part of King *James's* Reign. This Spawn of *Rome* would not regard a Protestant avowed Loyalty shewn for the Cause ; no, nothing but stript off your Gowns, turn Penitents, be Re-ordained, else farewell Parsonage, Tythes, Goose and Pigg. I had consider'd this in time, I should not have made my self one of that Number, that without thought of their own or Religion's Prosperity, or Country's Happiness, rushed forwards to destroy the Security and Peace of these ; but I hope my Repentance attended with Detestation to my former Guilt, and secured with Sincerity of Amendment, by a continued Loyalty to the Protestant Succession, may be allowed to plead for me.

I BEG Pardon for this Digression, and shall return to take a view of the many other Hardships and Woes, that would have befallen these Nation's ; if the Rebellion had either Succeeded, or continued unsuppress'd a little longer. In either of these Cases, Misery would have been the infallible result, Blood, Rapine, Fire, and Sword, for several Years, leaving the Marks of Cruelty in all Corners ; old and decay'd Parents stript of their Supports, would still be sorrowing for the loss of their Slain, Wounded, or Imprisoned Children ; and the Widow would be bewailing in bitter Accents, the loss or confinement of her beloved Husband, the Children, and half starved, pale and feeble with Hunger, and crying for loss of their Parents, would be exposed to the Merciless Care of a loose Soldiery. These must be sad Spectacles ; yet are the certain Results of War, especially a Civil one, as late Experience has shewn our Fore-fathers, and faithful Registers have transmitted the account to us, besides the Loss and Damages which are yet unrepaired in many Families confirm the same : The Ruins of sacred Places, the razing antient Castles, and pulling down old Edifices, where there used to be the old *English* Hospitality, and way of Entertainment, speak the Effects of a Civil War. Doiz. the *Irish* Massacre, not to mention Queen *Mary's* sol-
elties, the Gunpowder-Treason Plot, the *Papish* Plot King *Charles* the II'd's Time, and the many hellish &
triva

trivances and Assassinations designed this State, since the happy Revolution ; which nothing but that could preserve these Kingdoms from sinking into all the Scourges that follow Arbitrary Power? Call to Remembrance how often has the Legislature fallen upon Bills to curb *Popery*, and indeed upon such Occasions all our Penal Laws against *Popery* have their Rise ; so that putting these Laws in Execution at any time, is nothing else but acting according to the just and antient Establishment of the Laws and Liberty belonging to all *British* Subjects, which Laws bear an old Date : Therefore, if these Laws give way, and the Chain of the Protestant Succession be once broke in upon, the Train of Popish Princes next of the Blood-Royal is so great, that if one should not compleat the utter Extirpation of our Religion, Laws and Liberties, the rest would certainly do it. But God be praised, the happy Revolution has placed us in a State of Safety and Liberty, which is Justifiable against all the Cavils, grumbling Reflections of the Enemies to our happy Constitution : And is warrantable from this Principle in Common-Law, ' That an Heir in Remainder, has just cause to Sue him that is in Possession, if he makes Waste on the Inheritance that belongs to him in Reversion. That the Heir of a Crown should interpose, when he sees him that is in Possession, hurried on by bad Council, to Subject an independant Kingdom to a Foreign Jurisdiction, is much more reasonable, since the thing is of much more Importance : This was King *James's* Case, and is Apparent by the Transactions on the Earl of *Castlemain* at the Court of *Rome*. And the rather, that by a great many Statutes, it is Treason to have Correspondence with that See. For this very Fact was the famous Cardinal *Woolsey* Disgraced and Discharged the Court, for obtaining Bulls from *Rome* contrary to Law ; this and other just Reasons, was a just and Lawful Ground for one Sovereign Prince (such was the Prince of *Orange*) to make War against another, that had so abused his Power : And it unquestionable Maxim among Lawyers, ' That the Necessity of a just War, gives a Lawful Title to that which is acquired in the Progress of it. Therefore King *James* having so far sunk in the War, that he

both

both Abandoned his People, and deserted the Government, all his Right and Title to the Crown, did thereupon Acrue to the late *K. William* in the Right of Conquest; so that he might have lawfully assumed the Crown; but he chose rather to leave the Matter to the Determination of the Peers, and Representatives of the People Assembled, with all freedom in the Convention. Who did thereupon declare him King; so that tho' he was Vested with a just Title of *Conquest*, he chose rather to receive the Crown by their Declaration, than to hold it in the Right of his Sword. This very thing States the Right of the Crown in such a Light, as may remove all needless Scruples of Swearing Allegiance to his present Majesty. Therefore, it is an unaccountable piece of Weakness, that any Protestant should Repine or Scruple at the Legality of the late Revolution, when all the Reformed States Abroad, look upon this great Revolution in *Britain*, as the most happy Providence that has appear'd on the Theatre of *Europe* this Century of Years. King *William's* Enterprize was the result of the united Consultations of all the Foreign Protestants, States and Princes in Christendom, who settled upon it, as the last cast of the Dye for their Religion and Liberty.

WHEN Heaven had smil'd upon this stupendious Attempt, and had beyond the usual tract of Providence vouchsafed a Deliverance, scarce equalled in the Records of Time, and continued the Happiness thereof hitherto; who should have imagined, that *England* or *Scotland* would produce now such a sort of Men, as seem to be in love with Slavery and Ruin, the necessary Consequence of their Folly. That there are, and have been such Men is too visible, and, I wish I had not made one of that unhappy Number; but I must frankly own, that what the Ingenious Mr. *Cowper* observed in his Speech at the late Earl of *Wintoun's* Tryal, gave me such a feeling Conviction, as I shall never be able to forget, viz. That Alarms may be false, which he wished all Men of my Cloth would consider: I have considered his just and seasonable Reflection to confess my past Error and to Redress it, rather than defend it and persevere.

To return, there was convincing Reasons for the late Revolution; for King *James* had in a great measure enslaved these Nations, and was upon Ripening his Designs in Conjunction with *Lewis XIV.* to teach us a *French* kind of Subjection, has appeared in legible Characters, by the whole Scheme of his Actions: For the Parallel so exactly observed betwixt the *French King*, and King *James* in all their Conduct, and particularly, in the Methods used by them to all their *Protestant* Subjects, for they both out-did *Nero* in his Persecution; let the *Irish* Blood spilt, and Barbarity used there be engraven in Brass, as shall be made more plain hereafter. I wish this were made a standing Maxim, that to live by *one Man's Will is the cause of all Men's Misery*.

To prove the Lawfulness of the Revolution, consider the warrantableness thereof, from what the most Judicious Author's Affirm in such Cases of extream Necessity, I shall mention these two or three following Opinions, a Learned Author speaks thus: ' There is no Law to proceed against a Vicious and Idolatrous Prince, for it was a thing scarce foreseen, and thought scarcely possible that any would be such; but new Diseases, require new Remedies; therefore if a Prince may be judged that is an Idolator, the same Reason may hold against a Prince, that is for overturning the Laws of the Land; for their Preheminence is given them from Men, as agreeable to the Word of God, therefore they are accountable to Men, as well as God.

THE other Opinion is, that of the Learned and Approved *Grotius*, who says, ' If the King hath one part of the Supream Power, and the other is in the Senate or People; when such a King shall invade that part that doth not belong to him, it shall be lawful to oppose a just Force to him, because his Power doth not extend so far; which Position I hold to be true, even, tho' the Power of making War should be vested only in the King, which must be understood to relate only to Foreign War; for as at Home it is impossible for any to have a share of the Supream Power, and not to have likewise a Right to defend that share.

ANOTHER Gentleman an Eminent Divine argues against unlimited Power thus ;

THE Question is, ' Whether the Power of the Civil
 ' Majestrate be unlimited, that is in other Words,
 ' whether the Nature of his Office require it to be so ?
 ' but what, is it the end of that Office, that one parti-
 ' cular Person may do what he pleaseth without restraint,
 ' or that Society should be made Happy and Secure ?
 ' who will say the former ? and if the latter be the true
 ' end of it, a less Power than Absolute will answer it :
 ' Nay, an Absolute Power, is a Power to destroy that
 ' End, and therefore inconsistent with the End it self.

I SHALL add another great Man's Opinion in this
 Case, from the Mouth of no less Person than the famous
Cecil. When *Queen Elizabeth* was desired to help the *Scots*
 to expel the *French*, he was asked, whether it was Lawful
 or not ; he answered, ' It was against God's Laws to aid
 ' any Subjects against their Natural Prince, or their
 ' Ministers ; but withal adds, that Nature and the Law
 ' of God agree, that every Prince and State should de-
 ' fend it self, not only from Perils that are seen, but
 ' from those that may probably come after ; and adds,
 ' that every Person Politick is to use the same manner
 ' of Defence, that the Adversary useth of Offence.

To all these I shall add the Opinion of the Lord high
 Chancellor of *Great Britain*, who in a famous Tryal
 before the late Queen, Lords and Commons, maintain'd
 the Lawfulness of the Revolution under the Notion of
 Resistance, who said, ' That there are extraordinary
 ' Cases, Cases of Necessity which are imployed, though
 ' not expressed in the general Rule ; that such a Case
 ' undoubtedly the Revolution was, when our late un-
 ' happy Sovereign then upon the Throne mislead by evil
 ' Counsellors, endeavoured to extirpate the *Protestant*
 ' Religion, and the Laws and Liberties of the Kingdom.

I SHALL not cumilate more Quotations, I hope, if these
 will not satisfie any unbyassed Person, all the solid Ar-
 guments that can be produced, will be of no effect ; but

I really am of Opinion, that the Enemies to our happy Establishment will not confess tho' they may be Convinced ; for it is so common with some to look upon Repentance for past Errors and Mistakes, as a piece of the greatest Cowardice, that abundance comply with the Cheat, and so prove disingenious to be accounted Constant and Unhaken : But from hence I shall shew the Danger there is in the Continuance in these Errors, or withdrawing from his Majesties Government. Consider, that if a Popish Prince should succeed, or be placed in the Throne of these Dominions, that by his Religion he is taught, that no Faith is to be kept with Hereticks ; much less with Subjects, that he looks upon as so many Rebels, and will not miss to treat them as such whenever they give him the Opportunity of doing it ; for his greatest Admirers will not run to that height of Idolatry, to imagine him so much the Saint, as not to take all Methods to revenge the Affront they have put upon him, when they will not be of his Religion ; the Apprehensions of his Resentment must strike such terror in Men's Minds, that nothing will be capable to divert them from Offering up all for an Attonement ; and *Popery* and *Slavery* will be thought a good Bargain, if they can but save their Lives. If ever Madness should hurry us thus far, we should become rather the Objects of Laughter, than of Pity. To shew you what is to be expected, I shall Transcribe the late unhappy King *James's* Speech to his Privy Council, an Hour after his Brother's Death: Printed by his own Command, in these Words.

MY LORDS,

BEfore I enter on any other, I think fit to say something to you : Since it hath pleased Almighty God to place me in this Station, and I am now to succeed to so Good and Gracious a King, as well as so very kind a Brother ; I think fit to declare to you, that I will endeavour to follow his Example ; and most especially, in that of his great Clemency and Tenderneſs to his People. I have been reported to be a Man for Arbitrary Power, but that is not the only thing that has been said of me ; and I shall endeavour to preserve this Government both in Church and State, as it is now by Law Established, I know

know the Principle of the Church of England is for Monarchy, and the Members thereof have shewed themselves good and loyal Subjects; therefore I shall always take care to defend and support it. I know the Laws of England, are sufficient to make the King as great a Monarch as I can wish; and as I shall never depart from the just Rights and Prerogatives of the Crown, so I shall never invade any Man's Property.

It is a great Pity that the Weakness of Princes should be exposed, but when Necessity requires it, there is no withstanding such Force. He that can reconcile this Speech with King *James's* after Actings, is the fittest Person I know to explain the Popish Notion of our Saviour's Body, being in ten Thousand distinct Places at once; how well he deserves the Epithets he assumes to himself, as a Person intirely against Arbitrary Power, all his Conduct has made it appear with a Witness.

I SHALL mention a most remarkable Instance of King *James's* being against Arbitrary Power in his Declaration of the 12th. of Feb. 1687-8, for a Toleration in *Scotland*, where you shall find these Words thrice made use of, **OUR ABSOLUTE POWER**; with this Addition, *which all our Subjects are to obey without reserve*. Absolute in it's Natural Signification imports, the being without all Ties and Restraints; by Natural Consequence this must be the true meaning that there is an inherent Power in the Prince, which can neither be restrained by Laws, Promises, nor Oaths, for nothing less than all these renders Power, Absolute. Though the term Absolute were enough to stretch our Allegiance, yet that which comes after is, yet a step of a higher Nature, though one can hardly imagine what can go beyond *Absolute Power*; and it is in these Words, *which all our Subjects are to obey without reserve*; this indeed is carrying Obedience, many degrees beyond what the Grand *Seignior* ever yet Claimed, for the most despotick Princes in the World before *Lewis* the late his time, though it is enough to oblige their Subjects to submit to their Power, and to bear whatever they thought fit to impose upon them; yet it was never so much as pretended, that Subjects

were bound to obey Princes *without reserve*, and to be of his Religion, because he would have it so. Before I leave this Instance of King *James's* Assuming to himself Arbitrary Power, beyond what the Grand *Turk* Claims, and contrary to his reiterated Promises : I must take notice of another very *comprehensive Expression* in that same Declaration for a Toleration in *Scotland*, viz. *We think fit to Declare, that we will not suffer Violence to be offered to any Man's Conscience, nor will we use Force or Invincible Necessity upon any Man on the Account of his Perswasion, nor the Protestant Religion* ; you may see what caution is used in the choice of these Words ; for 'tis clear the general Words of *Violence* and *Force*, are to be explained and determined by these last of *Invincible Necessity* ; so that King *James* promised only to lay no *Invincible Necessity* on his Subjects ; for all *Necessities* that were not *Invincible*, they might expect to have felt a large Share of them. For *Disgraces*, want of *Employment*, *Finings*, *Imprisonments*, and even *Death* it self, are all *Vincible* things to a Man of a firmness of Mind ; yea, the violence of *Rack* and *Torture*, the furies of *Dragoons*, might have been fairly included within this Promise, since a great many *Noble* and *Sublime Souls*, fortify'd with an extraordinary measure of *Constancy*, might be able to support under them. How long he stood to his Promise in Council is visible, by his continuing to levy the *Customs* and *Additional Excise* (which was only granted during the late King *Charles's* Life) before the *Parliament* could meet to renew this Grant.

A *POPISH Prince* will never think himself Obliged by the most Solemn, even the *Coronation Oath* to his *Protestant Subjects*, all Oaths are as *Insignificant* and as soon forgotten, as the *Services* done by such *Protestant Subjects* : The *Hugonets* in *France* served the late King faithfully, but how he rewarded them, is a standing Monument of *Ungratitude*.

DID not the Princess *Mary* Promise the Men of *Suffolk*, who joyned with her against the Lady *Jane Gray*, that she would make no Alteration in the Religion
Established

Established by her Brother King *Edward* the 6th, and yet, as soon as she came to the Crown, by the Assistance even of *Suffolk* Men, she filled all *England*, and in a particular manner that County with the Flames of Martyrs; the Cruelties of that Reign were such, that Multitudes of Men, Women and Children were Burnt, for Asserting the *Protestant* Religion, which I shall Instance by a short Account I took of that Queen's Reign, when I was a Prisoner, out of *Burnet's* History of the Reformation.

‘ IN the 2d. Year of Queen *Mary* 1555. there were
 ‘ that Suffered for the Reformation 67, of these 4
 ‘ Bishops and 13 Priests. In the Year 1556 there was
 ‘ 85 that Suffered, among which Bishop *Crammer* at
 ‘ *Oxford* was Burnt; at *Guernsey*, the Mother and her
 ‘ two Daughters were committed to the Flames; one
 ‘ of her Daughters was a Married Woman, and big
 ‘ with Child, the violence of the Fire Burnt her Belly,
 ‘ so that a Boy fell out into the Flames, he was snatch-
 ‘ ed out, but after was thrown in again, and was lite-
 ‘ rally Baptized with Fire. In the following Year
 ‘ 1557 there were 79 Burnt for Religion. In the next
 ‘ Year 1558 there were 39 Burnt, so in all 284. But
 ‘ in the Preface to *Ridley's* Book, *de Cena Domini*. It is
 ‘ said, that in the 2 first Years of this Queen's Reign,
 ‘ there were above 800, besides those that died in Bonds,
 ‘ if any did recant, yet they were to be Burnt, witness
 ‘ Bishop *Crammer* and *Bembridge*.

THESE sad Instances may suffice, to make any one believe their fate if *Protestants*, from a Popish Ruling Prince. These are small things in their Eyes, as the Dragoon in *Ireland* said, when he had been at the Massacre, he affirm'd, he was weary with doing God good Service, meaning Murdering *Protestants*. The Pope he can Pardon, and does Dispence with such Services done the Holy Church of *Rome*; the *Papists* will deny this, yet there is so many Instances, that they cannot well Account for; for his Holiness Dispensed with the King of *France's* Oath, and engaged him in a War with *Spain*, when there had been a Truce for 5 Years, confirmed

firmed betwixt them, by the most Sacred and Solemn Oaths; for the Church of *Rome* over and over, has decreed the Exterpation of Hereticks, and she encourages Princes to do it by the offer of the Pardon of their Sins; he Threatens them to it, by Denouncing to them, not only the Judgments of God, but that which is often more sensible, the loss of their Crown, their Dominions, the absolving their Subjects from their Allegiance. It is true *Bellarmino* tells us, *The Church does not always execute her Power of Deposing Heretical Princes, though she always retains it*, and he gives a very good Reason for it, *because she is not at all times in a capacity to put it in Execution*: But the late King *James* was such an Obedient Son of the Church of *Rome*, that this did not affect him, and his pretended Son is of the same Stamp; for he, when last in *Scotland*, he would not go to hear the *English* Liturgy, nor allow a *Protestant* Clergyman to say Grace at Table, but turned him by, and gave a Signal for a *Papist* Priest to Officiate; he is more to be commended than his supposed Father, who acted in Masquerade for some time; for several suffered Punishments for saying he was a *Papist*; may not this Instance of the *Pretender*'s unpolitick Zeal, evince and confute the late received Notion, that he was turned *Protestant*: I have heard him blamed that he did not comply to the Church in such a Juncture, when Necessity seem'd to Command it; though he had, it had been little to the purpose, seeing the Cheat has been discovered by several flaming Instances. It is a dangerous thing to trust Religion, Liberty and Estate, and all that is dear and valuable, to a mere Promise, which a Man makes against his Inclination and Conscience. Conscience (as aforesaid) tells him that Heresy is to be exterpated, and that Hereticks should be burnt alive: It would only have been Interest, that would constrain him to better usage, till Opportunity served: I must freely own, the *Pretender* is the honestest *Papist* that I ever knew and heard of; for their Jesuits and Priests can put on all Shapes, and the People have Warrants so to follow them; for that unhappy King whom he calls his Father, gained Credit with this Nation for a while with his fair Promises, for this gave Credit to his Speech
and

and Solemn Engagements, viz. that Gratitude to those of the Church of *England*, who appear'd Hearty and Zealous for him against the Exclusion, might and would, incline him to be kind to them, especially when he owned the Obligation, at the same time he promised Protection: His Declaration was received and relied on with the greatest Pleasure and Satisfaction; but how soon did it appear, that there is no Obliging *Papists* to be true to their Engagements to *Protestant* Subjects, any longer than it serves their turn. It is known what Evils Church-men Suffered, what Dangers were Threatened, and how narrowly the *Protestant* Religion escaped them all; can we expect any better from the *Pretender* who is a barefaced Professor, and strong Assertor of the *Romish* Faith, who would double Pleasure with Diligence, when free from restraint so disagreeable to him, to Establish that Doctrine which is his real Delight; to this his Confessor should forward him, teaching him, that it was his Duty to Propagate a Religion, without which there is no Salvation.

I HOPE from what has been here Asserted freely from a sincere Conviction, may be allowed Sound and Convincing. I shall now proceed, to justify his Majesties Title to the Imperial Crown of these Realms.

MONARCHY is a Happiness, when Circumscribed and Fenced about with the strong works of Laws, which equally guard the Subject from the Encroachments, and Intrusions of the Prince, and the Prince from the Insults of the Subjects; this can never be repeated too often in the Ears of all true *Protestants*, and Lovers of their Nations Freedom from Bondage: Therefore, if we of this Nation would value our happy Constitution, under our Lawful Sovereign, who is such by the Legal Establishment of our Country, not made by a Factious Crew of Rebels, in a time of War and Confusion, but by the joynt and free Concurrence of the Prince and People, in all the due and regular Forms of Legislature, by several Parliaments in two different Reigns, upon the maturest and most deliberate Councils, and with all the Solemn and Sacred Sanctions that our Laws and the

the full Power of our Legislature can give ; and if there be any Powers in our Government Sacred, or any Constitutions of our Country, that can bind the Conscience, they are such as these : These I take to be the Higher Powers, to which our Holy Religion binds us to be Subject, *not only for Wrath, but also for Conscience sake, the Powers that be are ordained of God ai eoai Xristoi,* the Powers that exist (*i. e.*) the legal National Government in every Country, these are they that bind the Conscience.

THE late Arch-bishop of York, in a Sermon Preached before the House of Lords at *Westminster Abbey, Jan. 30 1699*, has set our Obedience to Governours in a very fair Light ; when he says, ‘ Both the Objects and ‘ the Instances of it, do vary in different Nations, according to the different Models of their Government: To ‘ speak this as plain as I can, as the Laws of the Land ‘ are the measures of our active Obedience, so are also ‘ the same Laws, the measure of our Submission ; and as ‘ we are not bound to Obey, but where the Laws and ‘ Constitution require our Obedience, so neither are we ‘ bound to Submit, but where the Laws and Constitution require our Submission : now if we are not bound either to Obedience or Submission, but as the Laws direct, and the Constitution requires, and, as this is our Guide, both as to the *Objects*, as well as to the *Instances* of our Submission ; it follows, as plainly as any demonstration in the Euclid, that our Allegiance is in Conscience due to King GEORGE, and to no other, because the Laws know no other King but him, the Constitution knows no other, our Oaths of Submission knows no other, as well as our Hopes to our latest Preservation of our Religion and Liberty know no other.

‘ PRINCES, says an Ingenious Author, may enlarge ‘ Complements, be told of Reigning by a Commission ‘ from Heaven ; these are fine Embellishments to fill ‘ up Court Addresses : But where is the King that can ‘ produce his Charter, and shew it’s Authentick Seals ; ‘ it is the Law and Constitution that makes a King, and ‘ to such we are to be Obedient for Conscience sake, of
‘ such

' such we are to Speak with the greatest respect, and
 ' Bow to with the greatest Reverence ; and in troth,
 ' what is Faction, which so many of our Brethren have
 ' so long and so loudly Exclaimed against, as heinous
 ' Sins and grievous Crimes, but only Opposition to the
 ' Legal Government, and National Constitution. I
 wish it were rightly considered, that his Majesty enjoys
 the Crown, not only by right of Settlement, but as
 the Choice, the Desire, the Joy of a Free, a Willing
 and Obedient People ; this adds a new Force and Con-
 firmation to these Laws and Constitutions, upon which
 our Publick Welfare so much depends, and so provides
 for our future Safety ; and it was no less than the Re-
 sult of the greatest Providence and Wisdom, that the
 Laws and Constitutions were happily Settled ; for late
 Experience had Taught the great Council of this Land,
 to provide such sure and wholesome Expedients, as to
 prevent the like Calamities ; therefore the Wisdom of
 those Counsellors, fix'd upon the Act of Settlement,
 which have been Confirmed in the two last Reigns, by
 several Acts of Parliament, and so Secured by the Care
 and Vigilance of her late Gracious Majesties former part
 of her Reign ; that nothing but a longer Time of evil
 Counsellors could be able to defeat, which Heaven
 would not permit ; and had not the latter part of her
 late Majesties Government been Sulied by the prevailing
 influence of base Minds, her Memory had been the
 most valuable, of all her Predecessors ; and those People
 that gave Signal Instances of Altering the Succession, as
 Settled after the Demise of her late Majesty, must be
 strongly Assured, of either Encouragement or Favour, to
 Protest them from an Affront that must have followed,
 if their Scheme had succeeded, viz. That her Majesty
 was an Usurper : But Heaven has given a Signal defeat
 to all these Plots and Conspiracies, by fixing his Ma-
 jesty King GEORGE upon the Throne of these Realms,
 upon the same Right of Inheritance with her late Ma-
 jesty ; against which some People will Argue by the
 common Arguments of Indefeasible Right by Birth,
 which was a strong Argument with my Self : and so
 Fond was I of it, that when I was in *Kelso* in *Scotland*,

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with

with my unfortunate Companions, that resting there over Sunday, I usurpt another Man's Pulpit, and Preach'd that Doctrine to my Hearers, chosing for my Text that of *Deut. 21. 17. The Right of the First-born is his.* I will every one would weigh the validity of that Doctrine impartially, and consider the following Observations thereon, and with me, if Ingenious, will own a Conviction. I shall produce the Arguments used by the Chevalier's Friends, that he has a Divine Right to the Crown, an Indefeasible Right by Birth, and in Consequence of that, *Cæsar his Due*, as has been the alluring Cant in their Seditious and Traiterous Pamphlets; this Insinuation was Crafty, in that nothing less than a Right unalienably Divine, ought or can Dissolve the strong Obligations that we are under to our National Constitution; but what Proofs are there, what Evidences can be produc'd of such a Divine Indefeasible Right, as these Men talk of? Is it natural to believe a Divine Right in any one Man to rule, to the Ruin of a whole Nation? And Superior to the Divine Right of many Millions, not to be undeservedly destroyed by him? Would they have God who is Good and Gracious, represented as such, a Cruel and Tyrannical Being, as to be the Author of so dangerous an Evil, and the Institutor of such apparent Contradictions, or, is this agreeable to the reason which *St. Paul* alleges for a Conscientious Submission? *He is the Minister of God to thee for Good.* *Rom. 13. 1.* those Men are to be pitied, who destroy themselves by being Righteous over much.

What the Asserters of this Right suppose thereby, is, that every Man's next Heir in Blood, has by an Absolute and perpetual Law of Nature, a Divine unalienable Right to his whole Inheritance, which no human Laws can alter; nothing but such an Absolute and Unalterable Law in Nature, can make a Right of Inheritance Divine and Indefeasible, because all the Laws of Men are Changeable, and the Rights founded on them alone, may thereby be altered.

THIS

THIS Principle would not only affect our present Establishment, but make all Governments not Hereditary, Sinful and Unrighteous; it would make it unlawful, for a Father to Disinherit his next Heir, let his Crimes and Provocations be whatever they can. I hope they will allow that *David* a Man after God's own Heart, preferred *Solomon* before *Adonijah*, and this had the Sanction of Heaven, to Warrant that disinheriting of the elder Brother, and certainly they must allow, that Heaven never would contradict her own Laws; for had it been an unalterable Decree, that the next Heir in Blood should Inherit, by an Indefeasible Right, certainly, God would not have altered that Law, who Stiles himself the mighty *Jehovah*, the same in Performing, that he is in Promising.

THE Right of Inheritance to the Crown of these Realms, is only a Legal Right, and depends upon the Provisions the Law has made; nor has any one in the Line of Succession, any other Right, or any better Claim to it: It is a standing Maxim, that *lex facit Regem*. this one thing prevents infinite Mistakes, and as many Mischiefs that otherwise would follow. The Present Succession is upon this sure Footing, and Consequently, there needs no other Arguments to be used, to prove the Validity or Legality, since the Great Council of the Land have unanimously agreed to fix it upon this very Bottom; who, as one Man, agreed upon the Death of the Duke of *Glocester*, there being no Hopes, or farther Expectation of Heirs, by the late Queen, the Estates of the Realm did what they thought Necessary and Reasonable to be done, for their own Preservation, and the Happiness of their Posterity: They had in View, a long Train of *Papish* Princes in the Line of Succession, under whom they did not think, that their Religion and Liberties could be Secure; they did therefore by several Acts of Parliament, Provide and Enact, that no *Papist* should ever hereafter Sit upon the Throne of these Realms, or have any Right or Title so to do, by the Authority of these several Acts, in which the late Queen then Heartily and Zealously concurred, not only

the Pretender, but all other Claimers, in Right of Blood and Lineal Succession of the *Romish* Religion, are excluded, as well as he; and the Crown is fixed on the Head of the next *Protestant* Heir, and on his Heirs for ever being *Protestants*; and thus we have Invited the King to accept the Crown, who in Right of Blood, has a better Title than the Pretender, if the just Suspicions of a Spurious Birth be narrowly looked to. To the Authorities of the abovementioned Laws, all the Princes concerned, as far as can be seen, contentedly yield, and readily Acquiesce in them, and Correspond with, and treat the King as Rightful and Lawful King of *Great Britain*, without any Memorials, or Remonstrances of their Claim, as knowing very well the strong Obligations and force of every National Constitution; for if the Legislature, which at first made the Succession to the Crown Hereditary, has not a full Power to determine it in all Disputable and uncertain Cases, and to Regulate all Dangerous and Mischievous ones, the Constitution is good for nothing; it is a mere insignificant Name without sufficient Power to secure it self, and to preserve the Nation from Destruction; but if it has such a Power, then such a Settlement is Just and Righteous, and ought Conscientiously to be adhered to; and thus the Chevalier has no Right at all, neither by the Laws of God nor Man. I must tell my Reader that there is not this Day any one King in all the World, who can make good his Title to his Crown, by this Principle of a *Divine Indefeasible Hereditary Right*; may I not ask the Question, Whether *Phillip* the 5th King of *Spain*, is King by an Indefeasible Hereditary Right? Or, did the Duke of *Savoy* obtain the Kingdom of *Sicily* by a Divine Indefeasible Hereditary Right? besides, no King has owned the Pretender as a King, but those whose Titles to the Thrones in their Possession, has been Disputed, upon the same pretence as the Chevalier's.

How hard a matter would it be upon the Isle of *Great Britain*, that her Inhabitants, besides all the World, should be debarred the Liberty and Freedom of
 Establishing

Establishing its own Security, by relinquishing only those Branches of the Royal Line of her Princes, which threaten them with Destruction ; whilst all the Nations that surround her, have never Scrupled upon less Occasions to go much greater Lengths. There have been in *France*, three different Races of their Kings, the first began with *Pharamond*, the second with *Charles Martel*, and the third with *Hugh Capet* ; but that which would still add to the hard Fate of *Briton's*, if they be debarred the Freedom which others enjoy, that she shall help People to advance Men to other Thrones, and have no Power in Limiting her own : Certainly, the People of these united Kingdoms, for Preservation of Religion, Liberty and Property, the essential Benefits of Life, have with more Justice Settled the Crown in the Protestant Line in the manner they have done, excluding all the nearer Princes of the Blood that are *Papists*, than *Lewis XIV* has done, in excluding his own Grandson the K. of *Spain*, and his Descendents from the Crown of *France*, and the late *Dauphin*, and the Duke of *Berry* and their Descendants, from the Crown of *Spain*. Did not the Duke of *Savoy* obtain the Kingdom of *Sicily*, and did not the Duke of *Bavaria* get a Title to *Sardinia*, through our Assistance, must we therefore be capable of helping others, and not Redressing our Selves in such Cases.

SINCE then that we enjoy a Prince for our Sovereign who is such by our own Choice, how unaccountable is it for us, who have strove to disturb him in his Throne, or to endeavour to give him the least uneasiness in his Government, seeing he answers all good Men's Wishes, and performs all his Promises with that Sacredness becoming a Conscientious Prince ; let those that have been guilty have remorse, why should not wounded Faces, see their own Scares ? and why should not every Generous Soul convict of Guilt, return to it's Duty with a double Veneration to the Sacred Person of his Prince, that has Virtue for a Companion : One cannot Write of such a King in Terms too high, nor too magnificent ; we are sufficiently Warranted thereunto by the Practice
of

of the Primitive Christians, they, as in the Code of *Theodosius*, filed the Answers of the Emperors Oracles, their Edicts, Divine Letters, Aspects, a Celestial Splendour, their Palace, the Sacred House, their Closter, the Sanctuary; there can be no Excess in Honouring Princes, provided that the Praises which are given them, do not offend a greater Majesty than theirs. No doubt, some that bear me no good Will, may say, that if I give any Encomiums upon his Majesty King GEORGE, that they are nothing but the product of a fawning Mind, and fulsome Flattery, for some selfish End: I protest what I say in that respect, is meerly owing to a grateful Sense of his Majesties Clemency, and the necessary Result of a true Penitent's Conviction for past Guilt; for Ungratitude is a very foul Sin, and the greater the Creature, the greater the Crime in such Cases. If I cannot obtain Credit among some Men, I will not be denied it amongst Honest and Affectionate Servants to the Government; and though my Enemies load me with the blackest Character for dissenting them, it was not Cowardice that forced me thereunto, as it did a great many of them, who pleaded Guilty in order to gain Mercy, and yet returned to the Goal and expressed themselves unworthy the least Favour. I desire nevertheless, for the Satisfaction of all, that I may be heard to confute the false News and Stories which were made Current to gain and delude People to believe them, and to follow their Persuasions; I hope to stop their Mouths that do continue to speak disadvantageously of his Majesty, by shewing the weakness and falshood that compose their base Inventions; it may be said of these Spirits that have fomented these Divisions, that they are vext at their own Good, and cannot endure their Happiness, nor be kept in good Belief, but by supernatural Prosperities, who have no more Faith, as soon as there ceaseth to be a Miracle; for now when the present Affairs are in good Condition, they make evil Judgments of the future, and in prosperous Events, their Presages are always Tragical.

I SHALL now begin a little detail of the Amusements, by which they seduced the People, these they carried into the remotest part of the Kingdom, where they had but small Opportunities to be informed with his Majesties Character, Person, Family or Government, so they sent some to the *Highlands* of *Scotland*, among a People too easily imposed upon, being credulous by Nature, and ready to follow their Chief-tain's, be the Cause what it will; others were sent down to the North parts of *England*, who though nearer the Metropolis of the Isle than the former, yet had small Opportunities to be rightly informed with the Truth of the Matter; others were sent down to *Cornwal*, a County that cannot much boast of the Politeness of it's Commonalty, though they are not *Highlanders*, yet they are as much given to admire and follow their Landlord's and Master's, as the other, in these Parts; they broached the most strange Stories of his Majesties Person, that he was a Monster in Shape, Figure and Behaviour, nay, such were their Personal Reflections upon the whole Family, that I have blushed to hear such things told of them, that no Mortal could be guilty of, and yet these have been confirmed with Curses and Oaths by the Relaters, who have avowed, that they as eye-witnesses, could justifie the Truth of what they swore to. These Reflections do not deserve room here, being Malicious, False and Groundless, and withal, not fit to be related, where there is either Modesty or good Manners, A certain indication what they were, and sufficient to excuse me from relating them. As to his Majesties Character, they loaded him with all the ill-natur'd Names imaginable, and laid to his Charge the greatest Enormities, as to his Family, *viz.* Followers, they were all *Turks* and *Germaines*, none were to be Servants in his Palace but Foreigners, both Men and Women, and these all *Lutherans*, a strange kind of Religion worse than *Papery*, and to make it blacker and take better with the Mob, it was called the worse sort of *Presbytery*; all *Church-men*, and the true Church of *England*, was to be Displaced, Disgraced, and turned out of Doors, this they made good, by Swearing the

Fact was put in Execution, for the Bishops were discharged coming to Court, and would be denied sitting in Parliament; the Chapel-Royal at St. *James's* was new modelled, no Surplices to be seen, no Litanies, nor any Church-musick to be heard. As for the Duke of *Brunswicks* Government, (a Title allow'd the King only by the discreeter sort) it was purely at his Discretion, for he knew not what a Parliament was, nor never would call one, but to establish himself, and make his Will a Rule; he could call in thousands of Foreigners that would force Subjection. These and many more were the alledging Reasons to inspire the common People with prejudice against his Majesty, and to make them fly to a desperate ill-grounded Method, to have themselves Redressed. Than after these Calumnies, they began the Description of the Chevalier, set out with all the Advantages and Glosses of Eloquence and Rhetorick, and commendations of his Temper, proofs of being Legitimate, assurances of his being a *Protestant*, testimonies of the Regent's good Intentions of sending Forces, and all manner of Warlike Provisions, with the finishing Baite; that he would break the Union, take off the Taxes from Malt, Salt, and all others of long continuance, and would redress the Grievances of the Nation; and that none were to come with him or follow him, but Natives and Countrymen; no not so much as his Mother, without consent of his Parliament: So those that are easily wrought on to believe Fables and Romances, grew extream Passionate, for to see the young Gentlemen with all these dear Accomplishments. These People rather sinned out of Infirmary than Malice, and grew Zealous, through blind Persuasion, and stood more in need of Physick, than the Remedy of the Laws, 'till Necessity forced that and their Insolent Behaviour, and Speeches called aloud for it.

THEREFORE it is a vexation to see the Impertinents that yet are, hold the Arguments and Language of the passed Rebels, and abuse the Benefit of Liberty against him that hath procured it for us.

I HAVE told you that there were such Persons among us, Industrious to a Miracle, in spreading these Reports, and blowing the Coals of Discontent among the People; but there were others besides these, too successful in their Labours, whose Stations are Sacred, of whom I shall say no more, but quote a Paragraph out of the present Arch-bishop of *Canterbury's* Sermon before the King, *August 1. 1715. Page 19.* 'It has been the distinguishing mark of the Church of *England*, and by some Accountd one of the Highest, and most Eminent Parts of her Characters, that she teaches the strictest Measures of Obedience to the higher Powers, and condemns all manner of Resistance, as Rebellious, and Unlawful, insomuch that it may be questioned, whether some of her Communion have not run a little too far in their Principles of Loyalty, and carried them too a degree not altogether reconcileable with the Publick Safety? But sure then, I may beg leave to say, that if such be our Principles, we ought the rather to see, that we act agreeably thereunto, and by our Quiet, Peaceable and orderly Submission to his Majesty and his Government, convince our Enemies, that we are indeed as good Subjects as we pretend, and as our Principles require us to be; this will not only raise the Credit of the Church, but will withal Promote the Publick Good and Tranquility of our Country; and we may then justly boast of our Loyalty, when with the old Apologist, we can truly say, that in all the Disturbances which have broke out among us, none of the Church of *England* have been any way concerned: He continues, a little below, to add, those that have raised these late Ferments and Seditious among us, as much without Cause, as against their Duty: Oh! that I could Answer as that Writer did, *Romanis, ni faller, id est de non Christianis*, that they were *English* Men perhaps, but not of the Church of *England*. And I seriously Wish none of that Sacred Function, had been concerned directly or indirectly: I should have gladly taken to a Punishment to Cancel'd the whole stain of Guilt, that others as well as I have occasioned to be laid to the Charge of the whole Body;

but that is false Arguing, for we are otherwise taught, that a *particulare ad universale non valet Consequentia*.

IF I peruse the Thread of my Subject, I must add, that it is strange, yet to find a sett of Disatisfied People that will not Submit. But as I have observed elsewhere, He that was after God's own Heart, would not be after their's; for *Solomon* would not be thought Wise enough, nor *Alexander* Valiant enough by them; and tho' all the good Qualities required of a King, center in his Majesty, still some Grumble and make themselves uneasie; the common People have always been an unequal Judge of Virtue; but yet, she hath never wanted Admirers; and if those who have nothing but a little Instinct, and can only Murmur, are not favourable to her; it shall be my part to bear witness, that reasonable Men, and those that know how to Speak, are of the good Party.

WHEN I consider his Majesty in the calm of his Temper, after all the Affronts put upon him, I must Speak thus of him: As the most Impetuous and Coldest Winds grow mild and gentle, sometimes passing thorow a temperate Region; so the most Serene and Harshest Actions, retain something of the quality of the Person that undertakes them, and loose some part of their Sharpness, and Austerity, in the managing, by so Prudent and well advised a Prince; the King hath handled this Matter with so much Discretion, that in doing Justice, he received the Praise of all discreet Persons, and hath carried his Resentment to a full Satisfaction of the Offence which he received, without any bitterness in his Proceeding, or motion of his Mind; he acted no more than the Laws, which ordain Tortures and Punishments, without being at all in Anger, and are never Passionate, tho' they may be Harsh and Inflexible; it is no Elogie or Panagyrick which I write, it is only a Testimony which I owe the Age, and pay his Majesty; it is a Confession, which the Right of Nations, and Universal Justice does extort from the Mouths of all Men. I shall only propose these Questions to my old Companions,

nions, concerning his Majesty, to see if they can object any thing against his Actions, with any Colour ; are there any Children that complain, that the King is Heir to their Father's without just Cause and Reasons ; are there any Father's who beg for those Children which the King has ravished from them, or put to Death, unless their unworthy Behaviour called for it ? Where is that Beauty which he permits not to be Chaste ? Where are the Ministers of his Cruelty, add his Pleasure ? In what Place hath he shed one drop of Innocent Blood ? Where are the Cries and Groans heard of those Families which he hath made desolate ? Shew me but one Mark by which Posterity may know that he has lessened the Grandour of the Prince, or encroached upon the Liberty of the Subject ? After all these serious Considerations, will any Man of Reason be found, that can blame me, for returning to my Duty, and not upbraid those that are Obstinate, purely for Faction and Interest's sake, and can give no other reason for continuing so, but that they disdain to Reform and Amend. There is a great Reason to be given, for this Obstinate Continuance, in Opposition to his Majesty and Government, without a hearty and real Conversion in the People that continue to be such, *viz.* *Tory* or *Jacobite* Gratitude, I must own they out-do all others in that Point; for a Man is sure of his Bread, kind Reception, and encouragement from them, for they have a certain Fund and Stock, to which every one in his Capacity largely Contributes; this is Distributed among the Sufferers and Zealots for the Cause, besides they have Baites and Gag-snare's to allure Converts, whom they Care's and Embrace with the greatest Tenderne's and Respect ; for in this Point they exactly Trace the Church of *Rome*. But I must be allow'd, in Opposition to this, to exclaim against the Church of *England*, particularly in this Point, that they are not Fond enough of Converts, but rather, seem to Slight them, than Embrace them ; witness the usage shewn Monsieur *Pelonniere*, who has become a Convert from *Rome* out of no apparent Prospect or designed Project, of being better in his Circumstances than he was when *Jesuit*, and yet no Patron, no Dignatory, no Bishop has as yet Offered him a Living, to support him

him, with the common Necessaries of Life, but he remains not only Unreguarded, but Unprovided for, and which is the worse, he is Maltreated, Misrepresented, and questioned purely to do Prejudice to a Worthy Prelate that entertains him, and to discourage all from a Conversion. But if any can distinguish himself by raillery, tho' neither Old enough to be Priest, or Learned enough to Guide and Instruct a Congregation, he is the Man must be Provided for; These are Matters that are sad Truths, and are not small Blemishes. I can Instance other Examples of this Nature, but shall rather study Silence, than rake in such Sores, and shall conclude by an humble tender of my Thoughts of the whole Matter, that it is better to Mend and Improve than to Persevere; and I wish that every one that Breaths under his Majesty would rightly consider the Calamities they are freed from, by his Majesties happy Succession, and acknowledge the Privileges they enjoy, by the Mildness of his Temper, and Justice of his Government. *For who so is Wise, will Ponder these things, and Understand the Loving Kindness of the Lord.* And if there be any of the Protestant Persuasion, so strangely Infatuated, as but to Wish for the Pretender to Reign over them; I shall entertain them with no other Answer, but the recommending to them that Place of Holy Writ, *Exra. 9. 13, 14. And after all that is come upon us, for our evil Deeds, and for our great Trespasse, saying that thou our God hast Punished us more than our Iniquities deserve, and hast given us such a Deliverance as this: Should we again brake thy Command, and join in Affinity with the People of these Abominations: wouldst thou not be Angry with us, till thou hadst Consumed us, so that there should be no Remnant, nor Escaping.*

